

## MALAY PROVERBS.



**M**HEN commencing the publication of a collection of Malay proverbs in the first number of this Journal in 1878, I took occasion to explain that the specimens then printed were exclusive of a large number which might be consulted by the curious in the pages of the Malay-French Dictionary of the Abbé FAVRE and the work of M. KLINKERT.\* In order to make sure that I was not reprinting proverbs already published with explanations in French or Dutch by those authors, it was necessary to go carefully through their collections, many of the proverbs in which I had myself collected independently before those works came to my knowledge. In the course of this occupation, all the examples given by M. FAVRE were copied and translated. The publication of the collection of proverbs which appeared in the first three numbers of the Journal of this Society having, I have reason to believe, created some interest in the subject, I venture to offer to the Society this earlier collection, many of the examples in which are, perhaps, in more general use than most of those formerly published, though they are not easily accessible to Malay students who may happen to be ignorant of French or Dutch.

All the proverbs now published are to be found in the works of FAVRE and KLINKERT, but I have departed, in many instances, from the explanations given by those commentators, and am responsible for all that is here printed in small type. Some examples given by FAVRE as proverbs, but which are obviously merely rhetorical expressions or idiomatic phrases, are omitted.

The proverbs from the collection of KLINKERT are distinguished by the sign *Kl.* and reference numbers. The letter *M.* followed by a numeral indicates a reference to my own collection of Malay proverbs published in this Journal in 1878-9. *Hk. Ab.* signifies "Hikayat Abdullah"—a work by ABDULLAH BIN ABDUL KADIR, Munshi, from which many of these proverbs are taken.

The order adopted is alphabetical.

W. E. MAXWELL.

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\* "Eenige Maleische Spreekwoorden en Spreekwijzen, Verzameld, Vertaald en Opgehelderd" door H. C. KLINKERT.

1

ادكولا اداله سموت

*Ada gula ada-lah semut.*

“Where there is sugar, there are ants.” Kl. 63.

Where food is to be got, or money to be made, there people will always congregate.

Cf. *Lalat chahari puru*. “The fly seeks the sore.” Where the carcase is, there will the eagles be gathered together.

2

اداكه اير يغر فنوه دالم توغ ايت بروچتى ملينكن اير يغر ستغه توغ

ايت جوڭ يغركوچق

*Ada-kah ayer yang penuh dalam tong itu ber-kochak me-lain-kan ayer yang sa-tengah tong itu juga yang ber-kochak.*

“Will water which fills a bucket shake about? It is the half-filled bucket which is unsteady.” Kl. 79. Hk. Ab. 108.

Really learned men make no noise, but only those who are moderately instructed.

The proverb is more familiarly quoted as follows:—

*Ayer yang penuh di-dalam tong itu tiada ber-kochak, me-lain-kan yang sa-tengah tong juga.*

3

اداكه درفد تلاڤ يغر جرنيه ايت مغالير اير يغر كروه

*Ada-kah deri-pada telaga yang jernih itu meng-alir ayer yang keroih.*

“Can muddy water come from a clear well?” Kl. 5.

From a good man, nothing but good can proceed. Hk. Ab. 400.

4

اداكه دوري دثرتاجم

*Ada-kah duri di-per-tajam.*

“Does one sharpen the thorns?”

If a person is thoroughly vicious already, what more is there to teach him in that line?

5

ادفون انجيغ ايت جكلو دفوكل سكاليقون براولغ<sup>٢</sup> جوڭ اي كقد

تمقة يغر بايق تولغ اية

*Ada-pun anjing itu jikalau di-pukul sa-kali-pun ber-ulang-ulang juga iya kapada tempat yang baniaak tulang itu.*

“Notwithstanding blows, a dog will always come back to the place where there are plenty of bones.”

One always comes back to where one's real interests lie.

6 ادثون فيقية اية سام فيقية جوڭ دان يغر اشكغر سام اشكغر جوڭ  
*Ada-pun pipit itu sama pipit juga dan yang enggang sama enggang juga.*

“Sparrows with sparrows and hornbills with hornbills.”

“Like to like.”

7 ادثون مانيكم اية جكلو دجانهكن كدالم لمباغن سكاليفون تباد اكن هيلغر جهياپ  
*Ada-pun manikam itu jikalau di-jatoh-kan ka-dalam lembah-an sa-kali-pun naschaya tiada akan hilang chahaya-nia.*

“A precious stone, though it fall into the mire, does not thereby lose its brilliancy.” Kl. 1. Hk. Ab. 330.

A man of good family and well-bred, though he should be reduced to poverty, will lose nothing of his natural nobility.

8 ادثون هريمو اية دتا كوتي اورغر اوله سبب كيكيمن مك جكلو تباد لاڭي  
 كيكيمن افاكه دتا كوتكن اورغر اكندي

*Ada-pun hariman itu di-takut-i orang uleh sebab gigi-nia maka jikalau tiada lagi gigi-nia apa-kah di-takut-kan orang akan dia.*

“One fears tigers on account of their teeth, but if they have no teeth left, why should men be afraid of them.” Kl. 80. Hk. Ab. 308.

Said of oppressors who are to be feared while they have power in their hands, but for whom one need not care once their power is gone.

Not a proverb, but a quotation.

9 ادثون هيمم مات اية دمانكن بوله برچري دغن فوتهن  
*Ada-pun hitam mata itu dimana-kan bulih ber-cherai dengan puteh-nia.*

“The pupil of the eye cannot be separated from the white.” (i.e., they move together, not independently).

Said of things which though a complete contrast one to the other are nevertheless necessary one to the other. A quotation.

10 ارغر اية جكلو دباسوه دغن ايرماور سكاليفون تباد اكن فوته  
*Arang itu jikalau di-basoh dengan ayer mawar sa-kali pun tiada akan puteh.*

“Charcoal even though it be washed with rose water, will not become white.” Kl. 2.

“What is bred in the bone will not come out of the flesh.” See M. Nos. 6 & 7.

- 11 اصلن كودا اية كودا جوڻ دان كلدي ابة كلدي جوڻ  
*Asal-nia kuda itu kuda juga dan kaldei itu kaldei juga.*  
 "A horse is by nature a horse and an ass is an ass." Hk. Ab.

178.

We are what nature makes us and cannot alter our personality.

- 12 اغكة باتغ كلوار چاچيغ كلغ<sup>۲</sup>  
*Angkat batang kaluar chaching gelang-gelang.*  
 "On the log being lifted, out come the worms gelang-gelang."

Kl. 39.

Unintelligible. *Gelang-gelang* is the name of an intestinal worm.

- 13 افيل اير تنغ جاغن دسڻك تياڊ بواي  
*Apa-bila ayer tenang jangan di-sangka tiada buaya.*  
 "When water is still, do not imagine that there are no crocodiles." Kl. 85.

When things appear calm, do not imagine that there is no possibility of danger. *Ne credas undam placidam non esse profundam.*

- 14 افكه كون بولن ترغ دالم هوتن جكلو دالم نكري الككه بايقن  
*Apa-kah guna bulan terang dalam hutan jikalau dalam negri alang-kah baik-nia.*

"Why does the moon shine in the forest? Were it not better that she should illuminate inhabited places?" Kl. 7.

Why go and do great things in a foreign country? Would it not be better to do them in one's own country for the benefit of friends and relations? See M. No. 4.

- 15 افى اية فد تتكل كچيل ياءية كاون ائيبيل بسر منجادي لاون  
*Api itu pada tatkala kechil iya itu kawan apabila besar men-jadi lawan.*

"Fire when small is a friend, but when large it is an enemy." Kl. 81. Hk. Ab. 432.

This proverb comes from the "Hikayat Abdullah." ABDULLAH was accustomed to mix with English people a good deal, and it is probable that he may have heard the saying "Fire is a good servant but a bad master," and put it into Malay.

There is no allegorical meaning. This is a simple phrase or statement.



16

امبل فانيين بواشكن همقشن

*Ambil pati-nia buang-kan hampas-nia.*

"To take the sediment (flour of sago or tapioca) and throw  
"away the refuse (fibre)." Kl. 84.

To take out of a thing what is good and reject what is worthless.

17

انتغ سابوت تمبول انتغ باتو تنغكلم

*Untong sabut timbul, untong batu tinggalam.*

"The lot of cocoa-nut fibre is to float, and the lot of a stone is  
"to sink." Hk. Ab. 217.

Each one must take what chance and fortune send him.

18

انده خبر دري روف

*Endah khabar deri rupa.*

"The rumour is better than the reality." Kl. 38.

Said of something which has been over-rated by public report and which  
produces a feeling of disappointment when encountered for the first time.

19

انق ۲ ايكن كچيل منجادي مكانن ايكن يغيسر

*Anak-anak ikan kecil men-jadi makan-an ikan yang besar-besar.*

"Little fishes are the prey of large ones." (Sajarah Malayu, 6.)

The small are always at the mercy of the great.

20

انجيغ دتفوء كفلا منجوغكيت ايكور

*Anjing di-tepuh kapala men-jongkit ekor.*

"If you pat a dog on the head, he wags his tail."

Take notice of an inferior, and he will be a thousand times fonder of you than  
you are of him.

21

انق كوچيغ منجادي هريمو

*Anak kucing men-jadi harimau.*

"The kitten has become a tiger." Hk. Ab. 440.

A race which has improved, the descendants being superior to their ances-  
tors.

The same figure reversed is used to describe degeneracy:—

*Malu jikalau anak harimau men-jadi anak kucing.* "It is a shameful thing  
"if a young tiger becomes a kitten." (FAVRE *sub voce* "Kuching.")

22

اوبړ ايرپ هيتم

*Ubar-ubar ayer-nia itam.*

“Water in which ‘ubar-ubar’ has been soaked will be black.”  
A man takes the character of his associates. (MARSDEN.)

23

اورغ مغشوق سورشكن بتل

*Orang mengantuk sorong-kan bantal.*

“Pushing a pillow under the head of one who is sleepy.”  
Kl. 83. Hk. Ab. 3.

Said of praise or encouragement given to some one committed to a particular line of conduct and which is therefore sure to please him.

24

اورغيغ تانم فوكو پيور تر كادغ تيا د ماكن بواحن

*Orang yang tanam pokok nyior ter-kadang-kadang tiada makan buah-nia.*

“It sometimes happens that the man who plants the cocoa-nut  
“does not eat of its fruit.” Kl. 78.

Said of some one who carries out some useful project, of which others reap the benefit.

25

اورغيغ منوشكو فريكي بيللا كه اي ماتي دهگ

*Orang yang menunggu përigi itu bila-kah iya mati dahaga.*

“Will the guardian of a well die of thirst?” Kl. 28.

Will a man who has the management of money allow himself to be short of it?

26

اوكر باجو د بدن سنديري

*Ukur baju di-badan sendiri.*

“To measure the jacket by one’s own body.” Kl. 41.

To judge others by ourselves. To attribute evil motives, because we are ourselves bad.

27

اولر د فوكل جاغن ماتي كايو د تاغن جاغن فاته دان تانه فون جاغن چاچه

*Ular di-pukul jangan mati kayu di-tangan jangan patah dan tanah pun jangan chachat.*

“Let the snake be struck but not killed, let not the stick in  
“the hand be broken, or the ground be disturbed.” Kl. 44.

Compare—

*Rambut di-tarik jangan putus tepong pun jangan ter-sérak.* “If there is a “hair in flour, pull it out gently and gradually, not so as to spill the flour.”

Go about a thing with discretion. The Perak version of the proverb differs from this. There the natives say:—

*Memukul ular biar mati, rumput jangan layu, tanah jangan lembab, pemukul jangan patah.*

28

امقام انجيئر ماكن مونتهين

*Umpama anjing makan muntah-nia.*

“Like a dog which eats what it has vomited.”

A simile for stingy, miserly conduct.

29

امقام اورغ چمفق بوغا دبالس چمفق تاهي

*Umpama orang champak bunga di-balas champak tahi.*

“Like one who throws a flower and receives dirt in return.”

A benefit recompensed by ingratitude.

30

امقام اورغيئر ممليهراكن ديرين دالم سارغ لبه

*Umpama orang memelihara-kan diri-nia dalam sarang lebah.*

“Like the way in which a man protects himself in a bee’s “nest.”

(Livre de Lecture, No. 7, p. 95.)

31

امقام ايردگكم تاء تيريس

*Umpama ayer di-genggam ta'tiris.*

“Like grasping water without letting it slip through the “fingers.” Kl. 169.

A simile to denote the extreme of stinginess.

32

امقام بواه كفايغ دماكن مابق دبواغ سايع

*Umpama buah kapayang di-makan mabuk di-buang sayang.*

“Like the *kapayang* fruit, which stupefies if it is eaten and “which it seems a pity to throw away.” Kl. 82.

Pretty but useless.

The Perak version has *pahit* (bitter) for *mabuk*.

- 33 امقام کاسيهکن بوغا سچيفر تر بواغ بوغا سکاکي  
*Umpama kasih akan bunga sa-chepir ter-buang bunga sa-kaki.*

"To throw away one flower in order to get a dish-full."

A little thing must be sacrificed to a great one.

(Livre de Lecture, No. 7. p. 95.)

The reverse is more easily intelligible:—

*Sayang-kan bunga sa-kaki ber-buang bunga sa-chepir.*

- 34 امقام کستوري کارن باوپ مک هيلغ باوپ  
*Umpama kasturi karana bau-nia maka hilang niawa-nia.*

"Like the musk-deer which for the sake of its scent loses its  
 "life."

Cf. *Mati rusa karana jizak, mati kuang karana bunyi.* M. 301.

- 35 امقام کيچغ درنتي دغن رنتي امس جکلوي لقس لاري جوک اي کهوتن  
 ماکن رمقوت

*Umpama kijang di-rantei dengan rantei amas jikalau iya lepas lari  
 juga iya ka-hutan makan rumput.*

"Like a deer fastened with a gold chain, if he is let loose he is  
 "off to the forest to eat grass."

No one can abandon his natural disposition. Cf. M. 6.

"Chassez le naturel, il revient au galop!" (DESTOUCHES.)

- 36 اوفس برهولم راجون  
*Upas ber-hulam rachun.*

"One poison mixed with another."

or

*Kachubong ber-hulam ganja.*

"One intoxicating drug mixed with another."

One evil or misfortune brings another.

"Misfortunes never come singly." Cf. *Iagi jatoh lagi di-timpa tangga.*

"Not only tumbled down, but hit the stairs into the bargain."

- 37 اونتا مېرھکنديري  
*Onta menierah-kan diri.*

"The camel resigns itself [to the load]."

Cf. "To kiss the rod."

38

ايتق داجر برنڠ

*Itik di-ajar be-renang.*

"The duck is taught to swim." Kl. 77.

"To teach one's grandmother," &amp;c.

Of. Javanese. *Bebek di-nuruk ngelangi.*

39

اير دتق تيا د اكن فوٲس

*Ayer di-tetak tiada akan putus.*

"Water cut will not split." Kl. 49.

Quarrels between married people, or between relations and friends, are not of long duration.

Another version of the proverb is:—

*Ta'kan ayer di-parang putus.*

There is a Hindustani proverb nearly identical with it:—

*Lathi-se pani juda nahin hota.* "Water is not to be divided with a stick."

(See Journal, Straits Branch, R. A. S., No. 3, p. 48.)

40

اير سام اير كلق منجادي ساتو سمفه ايت كٲي جوٲ

*Ayer sama ayer kelak men-jadi satu sampah itu ka-tepi juga.*

"Water will mingle with water and become one, but the scum goes to the side all the same." Kl. 57.

The great mix with the great and as a consequence the humble are put on one side.

41

ايم فوٲه تربڠ سيڠ

*Ayam putih terbang siang.*

"A white fowl which flies by day."

See M. 16 and 17.

42

بارڠ تركڠكم جانه ترلفس

*Barang ter-genggam jatuh ter-lepas.*

"That which was within the grasp falls released." Kl. 93.

What we thought we held safely eludes the grasp.

An idiomatic phrase quoted when some misfortune occurs in an unexpected quarter, *e. g.*, the death of a child, or the faithlessness of a lover.

43

بارڠسياب براني مڠمڠ ناداقتياد براني ملاون جوٲ

*Barang siapa berani mangmang ta'dapat tiada berani me-luwan juga.*

"He who ventures to threaten should also be bold enough to fight." Kl. 88.

"To make good one's word."

KLINKERT and FAVRE have *meng-amang-amang*. MARSDEN gives the word *amang*. In Perak the word is *mangmang*. Cf. M. 253.

44 بارغسياف مڠكالي لوبڠ اي جوڠ تروروسق كدالمن

*Barang siapa meng-gali lobang iya juga ter-prosok ka-dalam-nia.*

"Whosoever digs a pit he shall fall into it himself." Kl. 92.

Hk. Ab. 165.

He who lays a snare for his neighbour will probably suffer for it. Cf. Proverbs, XXVI, 27.

See Journal, Straits Branch, R. A. S., No. 3, p. 49.

45 بالي تندق برسندي كاديڠ

*Bagei tanduk ber-sendi gading.*

"Like horn set with ivory." Kl. 163.

An unequal match.

46 باليق بلاكڠ لايڠ يچارا

*Balik belakang lain bichara.*

"Behind the back another style of language." Kl. 87.

Said of false friends who say one thing to a man's face and another behind his back.

47 بايك ماتي دڠن نام يثبايك جاڠن هيدف دڠن نام يڠ جاهة

*Baik mati dengan nama yang baik jangan hidup dengan nama yang jahat.*

"It is better to die with a good name than to live with a bad one." (Hang Tuah, 89.) Cf. M. 230.

48 براف برت مات ممندڠ برت جوڠ باهو مميكول

*Ber-apa bĕrat mata memandang bĕrat juga bahu memikul.*

"Seemingly heavy to the eyes which look at it, but really heavy to the shoulders which have to carry it." Kl. 58.

A thing may seem easy enough to the looker on or to one who volunteers advice, though it may be quite the reverse for the man who has to perform it.

The man who has to do a thing knows his own business best.

- 49 براف تڤكى تربڤم باڤواية اخڤ هڤكڤ اي دڤلاڤم كڤو جوك  
*Ber-apa tinggi terbang bangau itu akhir-nia hinggap iya  
 di-bêlakang kerbau juga.*

“However lofty may be the flight of the white paddy-bird, it  
 “settles on the buffalo’s back after all.” Kl. 91. Hk. Ab. 108.

However long we may live in the world and however lofty our station, we  
 must die in the end.

- 50 براف فنجڤم لونجور بڤيتوله سليموت  
*Ber-apa panjang lunjur bagitu-lah salimut.*

“According to the length of the body, so must the length of  
 “the sheet be.” Kl. 71.

A man’s actions should be in accordance with his state in life. “Cut your  
 “coat according to your cloth.”

Cf. Hindustani. *Jitni chadar utna paun phailana.* “Stretch your legs  
 according to the length of your blanket.” (Journal, Straits Branch, R. A. S.,  
 No. 3, p. 50.)

- 51 براني مالو تاكوت ماتي  
*Bĕrani malu takut mati.*

• “Ready to face shame, but fearful of death.” Kl. 94.

Said of those who prefer to suffer dishonour than to expose themselves to  
 the inconveniences attending the defence of truth and right.

The converse also holds good :—

*Bĕrani mati takut malu.*

- 52 بر بونڤي باتو بر بونڤيله دي  
*Ber-bunyi batu ber-bunyi-lah dia.*

“When a stone speaks so will he.” Hk. Ab. 123.

Said of a person caught in the commission of an offence and who has no  
 answer to make.

- 53 بڤيكرڤن دوسنڤ اية عالم اين دان بيلالڤم دسڤكاڤ هلفم  
*Ber-pikir-kan dusun-nia itu alam ini dan bilalang di-sangka-nia lang.*

“To think that one’s village is the whole world and to take  
 ‘grasshoppers for eagles.” Kl. 86.

- 54 بڤڤيلر كڤور يتن  
*Ber-gilir ka-burit-an.*

“To wear ship.”

A nautical term, not a proverb.

FAVRE has misunderstood MABSDEN, from whom he takes the phrase.



- 55      *بڠكي ڳاڇه بولهكه دتوتف دغن پيرو*  
*Bangkei gajah bulih-kah di-tutup dengan nyiru.*  
 “Can a dead elephant be covered over with a sieve?” Kl. 47.  
 Can an important matter be kept secret? Cf. M. 171.
- 56      *بکيمان فوهن تيدقکن تمبعر دفانه هللتتر سبب بالوغ کوليه اد دباتغن*  
*Bagei-mana pohon tidak-kan tumbang di-panah halilintar sebab*  
*balung kulit ada di-batang-nia.*  
 “Why should not a tree fall when struck by lightning be-  
 “cause there is a double bark on the trunk of it?” Kl. 152.
- 57      *بکيمان هاري تا هوجن کاتق بتوغ ددالم تلاک برتريق سلالو*  
*Bagei-mana hari ta-hujan katak betong di-dalam tēlaga ber-tēriak*  
*sa-lalu.*  
 “How is it that it does not rain since the frogs in the well are  
 “croaking incessantly?” Kl. 151. See *inf.* 83.
- 58      *بلاکفر فارغ لاکي جکلو داسه نسچاي تاجم*  
*Bēlukang parang lagi jikalau di-asah naschaya tajam.*  
 “Whet the back of a bill-hook, and it will become sharp.”  
 Kl. 54.  
 A fool may be made useful if he be sufficiently instructed and polished.
- 59      *بلوم دودق برلنچور دهول*  
*Belum duduk ber-lunjur dahulu.*  
 “To stretch out the legs before having sat down.” Kl. 183.  
 To spend money not yet received. To count one's chickens before they are  
 hatched.  
 Often quoted in this form:—  
*Sa-belum duduk sudah dia ber-lunjur.*
- 60      *بتتغ دلاغية دافة دبيلغ ارغ دموک تياد سدر*  
*Bintang di-langit dapat di-bilang arang di-muka tiada sedar.*  
 “He can count the stars in the sky, but is not conscious of the  
 “sinus on his face.” Kl. 73.  
 To see the faults of others while remaining blind to one's own.

- 61 بواين فون دكونچغ انق فون دچوبيت  
*Buayan pun di-gonchang anak pun di-chobit.*  
 "To rock the cradle and pinch the baby at the same time."

Kl. 76.

To work both ways. To take the part of one man openly, while secretly encouraging his adversary.

- 62 بودق ۲ موبية مندافت بوغا اداكه اي تاهواكن فاء يده بوغا اية  
*Budak-budak monyet mendapat bunga ada-kah iya tahu akan faidah bunga itu.*

"When young monkeys get hold of flowers, do they know the 'use of them?'" Kl. 90.

*Saperti monyet dapat bunga*, is the proverb, Hk. Ab. 108. The quotation above is only an application of it.

The simile is applied proverbially when ignorant persons get hold of something they don't understand the beauty or value of and soon spoil it.

- 63 بررغ كا كفى اية چكلو دمندیكن دغن ایرماور تیاد اكن منجادی فوته بولون  
*Burong gagak itu jikalau di-mandi-kan dengan ayer mawar tiada akan men-jadi putih bulu-nia.*

"You may wash the crow with rose-water, but its feathers 'won't become white.'" Hk. Ab. 124.

Cf. *Arang itu jikalau di-basoh dengan ayer marwar sa-kali-pun tiada akan putih.* *Supra*, No. 10. Cf. "Can the Ethiopian change his skin or the leopard his spots?"

- 64 بوغاپ دسونتیغکن فغکل دتندغکن  
*Bunga-nia di-sunting-kan pangkal-nia di-tendang-kan.*

"The flower is worn in the ear, but the stalk is cast aside."

Cf. *Bunga di-petik perdu di-tendang.* M. 22.

FAVRE has *di-berak-kan* instead of *di-tendang-kan*, but I have thought the latter preferable.

- 65 بوه ممباچم بورق کولیتپ  
*Buah membachang burok kulit-nia.*

"The horse-mango has an ugly rind."

It does not follow that a rough exterior implies a valueless interior. An excellent man may have a homely appearance.

The *machang*, *bachang*, *ambachang* or *membachang* (*mangifera fetida*) is a fruit much liked by Malays as a *hulam*, or condiment.

66

بيلالغ تله منجادي هلع

*Bilalang telah men-jadi halang.*

“The grasshopper has become an eagle.” Kl. 89. Hk. Ab. 4.

A simile used by ABDULLAH—not a proverb.

Cf. No. 21.—*Anak kuching men-jadi harimau.**Pijat-pijat men-jadi kora-kora.**Chaching men-jadi ular naga.*

67

بهااس اية تياد دجوال اتو ديلي

*Bahasa itu tiada di-jual atau di-beli.*

“Politeness is not sold or bought.” Kl. 22.

“Civility costs nothing.”

68

تابور بيتجن داتس تاسيق تياد اكن تمبوه

*Tabur bijan di-atas tasik tiada akan tumbuh.*

“Grain sown on the surface of a lake is not likely to grow.”

Kl. 8.

To do good to those who cannot appreciate benefits is loss of time.

Cf. *Tampal-kap pasir di-awar lichen tiada akan lekat.* “You may dab sand on a slippery bamboo, but it won’t stick.”

You may lavish good advice and counsel on a fool, but it is a fruitless operation.

*Bijan*, *Sesamum Indicum*=*lenga*. KLINKERT has *biji-an*, seeds, apparently for *biji-biji-an*.

69

تاغن يغم چلاگ كرج جانه

*Tangan yang chelaka kerja jatuh.*

“In an unlucky hand everything fails.” Kl. 100.

FAVRE’s explanation is not lucid.

No secondary meaning. Not a proverb.

70

تاكوت تيتق لالو تمفه

*Takut titek lalu tumpah.*

“From fear of losing a drop the whole is spilt.” Kl. 36.

Excessive caution is not always the wisest policy and may defeat its own object. “Nothing venture nothing win.” See M. 223.

71

تا کو تکن توما دیواغن کاین دری بدن

*Takut-kan toma di-buang-kan kain deri badan.*

“Out of fear of vermin, to throw away the clothes one is wearing.” Kl. 26.

To sacrifice something important through magnifying some trifling danger

72

تالی یغ تیک لمبرایه تاءسواغ فوتس

*Tali yang tiga lembar itu ta'surang-surang putus.*

“A rope of three strands cannot be easily broken.”

Kl. 97.

Union is strength.

73

تاهو ماکن تاهو سمغن

*Tahu makan tahu simpan.*

“As you know how to eat, know also how to save.” Kl. 75.

A maxim enjoining secrecy. The prudent sinner holds his or her tongue.

Often quoted in a *pantun*:—

Anak ikan di-makan ikan

Anak sia di-dalam tuar

Tahu makan tahu ber-simpan

Rahusia jangan bahagi keluar.

74

تیل کولیت موگ

*Tebal kulit muka.*

“The skin of the face is thick.”

Brazen-faced, shameless. An idiom only; not a proverb. FAVRE takes it from a Singapore work, “*Hakayat Dunia*” (1855), p. 163.

75

تفوق دادا تان سلیرا

*Tepuk dada tanya salira.*

“Strike the breast and examine the body.”

“Look before you leap.” Think over an undertaking thoroughly before embarking on it. (*Livre de Lecture*, No. 7, p. 95.)

76

تقو شپ فون ای ماهو کو یهپ فون ای ماهو

*Tepung-nia pun iya mahu kweh-nia pun iya mahu.*

“He wants both the flour and the cake.”

Unreasonable expectations. To want to eat the cake and have it too.

77

تلنتڠ بریسی ایرتیهارف بریسی تانه

*Te-lentang ber-isi ayer te-tiharap ber-isi tanah.*

“Turned up filled with water, turned down filled with earth.”

Kl. 173.

FAYRE has quite misunderstood this phrase, which is not a proverb, but an imprecation. The context would be something of this sort:—“If I fail in my engagement may my fate be that of the cocoa-nut shell (*saperti tampurong iring*), may I hold water when turned up and earth when turned down,” that is “may I never have any luck, but live in misery.”

Similar imprecations are:—

*Ka-gunong ta'dapat angin ka-lurah ta'dapat ayer.* “May I (or he) ascend mountains and get no wind, and descend into the valleys and get no water.”

And—

*Sa'perti sa'pohon kayu di-barah tiada ber-akar di-atas tiada ber-puchok di-tengah-tengah di-gerek kumbang.* “May I (or he) be like a tree with no roots below and no shoots above and of which the trunk has been bored into by insects “(*i. e.*, an orphan, childless and diseased).”

This recalls the fearful curse in the Psalms: “May his children be fatherless and his wife a widow,” etc.

78

تلنجق جوڳ مپوچ مات

*Telunjuk men-chuchuk mata.*

“The fore-finger pierces the eye.” Kl. 14.

One from whom help was expected turns against us.

See *Pagar makan padi*. M. 115.

79

تلن باتو

*Telan batu.*

“To swallow stones.”

An idiom, not a proverb.

To keep a thing dark, *e. g.*, to find something which a person has dropped and to hold one's tongue about it.

FAYRE translates this idiom by “Filer doux” to “give in” or “sing small.”

Cf. *Telan bara*. “To swallow red-hot embers.”

Said of a person who is not particular what he eats—the clean or the unclean.

80

تمبو کریم

*Tembok kering.*

“A dry wall.”

Said of a grasping, avaricious man. (FAYRE.)

Not a proverb. The idiom is not known to me, but *belulang kering* is a common expression. See M. 134.

81

تولقکن تَعْک کاکي براین

*Tolak-kan tangga kaki ber-ayun.*

“Kick away the ladder and the legs are left swinging.” Kl. 74.

For explanation, see M. 43.

82

تیاد روتن اکر فون برکون

*Tiada rotan, akar pun ber-guna.*“When there is no rattan, one must use *lianes*.” Kl. 98. Hk.

Ab. 163.

In default of the right thing, one must be content with a substitute.

Cf. “Half a loaf is better than no bread.” See M. 236.

83

تیاد سبب ایم سیکور مغمهوي هاري سیغ

*Tiada sebab ayam sa-ekor meng-tahu-i hari siang.*

“It is not by one wretched fowl that we learn that it is day-light.” Kl. 95.

The cock need not flatter himself that the world would not know it was day but for him.

Said of a busy-body who imagines that important events are due to him alone.

84

تیاد ماکن ننگاکان مک کنا کتهپ

*Tiada makan nangka-nia maka kena getah-nia.*

“Without having eaten the jack-fruit, he is smeared with its sticky juice.” Kl. 99.

Cf. *Sa-orang makan nangka sa-rata kena getah-nia.* “One man eats the jack-fruit and all the rest are smeared with its juice.”

Quoted when a man gets into trouble without having partaken in the profits of an enterprise; or, where a whole family or community suffers suspicion or punishment through some misdeed from which only one of its members has derived any advantage.

85

تیدق تر باوا سکم

*Tidak ter-bawa sekam.*

“Unable to carry chaff.”

A sneer at laziness—“You are too lazy to carry *sekam* even.” A similar idiom is: *Berat siku*, or *pakei gelang sampai siku*. “You can’t lift your arm” or “You have got bangles up to the elbows.”

- 86 تيف ۲ باتو يغاد برکوليق سلاو دالم سوغي اية تيا داله دهغکف اوله لوموة اکندي  
*Tiap-tiap batu yang ada ber-golik sa-lalu dalam sungei itu*  
*tiada-lah di-hingga uleh lumut akan dia.*

“Moss does not attach itself to stones which are continually  
 “rolling in a river.” Kl. 96.

This is suspiciously like a translation of the common English proverb: “A  
 “rolling stone gathers no moss.”

A genuine Malay maxim, which nearly approaches it in meaning, is: *Men-*  
*chahari jangan lincha.* “When seeking your livelihood don’t jump from one  
 “thing to another.”

- 87 تيف ۲ بوسق اية مرواف جوک اداپ  
*Tiap-tiap busuk itu meruap juga.*

“Every kind of filth gives out a smell.” Kl. 46.

Everything bad is discovered by means of itself.

A more proverbial phrase is: *Bangkei tiada ka-lihat-an busok-nia ber-bau.*  
 “The carcase is unseen, but its putridity is smelt.”

- 88 جاغن دگگکم سفرت بارا راس هاغت دلفسکن  
*Jangan di-genggam sa-perti bara rasa hangat di-lepas-kan.*

“Don’t take it up as one does a hot coal, only to drop it when  
 “it begins to hurt.” Kl. 45.

Do not undertake a thing because it seems easy, to abandon it later when  
 difficulties appear.

The proverb as quoted above is an admonitory form. In its simple form  
 it is only descriptive: *Genggam, genggam bara, rasa hangat di-lepas-kan.*

- 89 جاوة باو بوغا دکت باو تاهي  
*Jauh bau bunga dekat bau tahi.*

“From afar the smell is that of flowers, when close it is that  
 “of filth.”

Distance lends enchantment. Friends separated are most affectionate in  
 their letters, but when they are within reach they are liable to quarrel.

- 90 جک کربو دفکگم اورغ تالين جک مانسي دفکگم مولتپ  
*Jika karbau di-pegang orang tali-nia jika manusia di-pegang*  
*mulut-nia.*

“Men hold a buffalo by a cord, a man by his word.”

Different people are treated in different ways,



91

جکلو اولر مپوسر اکر تیاد اکن هیلغ بیساپ

*Jikalau ular meniusur akar tidak akan hilang bisa-nia.*

"If a snake creeps round a root, it does not thereby lose its "venom." Hk. Ab. 76, 103.

A great man may be courteous to those in humble position without losing caste.

92

جکلو براف بایق فون انجیغ میالق بویه بولمکه رنتوه

*Jikalau bër-apa baniak pun anjing menyalak bukit bulih-kah runtoh.*

"Though any number of dogs should bark, will the hill fall?" Kl. 102. Hk. Ab. 163.

The clamour of the ignorant will have no effect on a wise man, who is not to be moved by noise.

93

جکلو تیاد دافه دبایقکی تتافی جاغن دفچمکن

*Jikalau tiada dapat di-baik-i ketapi jangan di-pechah-kan.*

"Although you may not be able to mend it, you need not "smash it up altogether." Kl. 104.

94

جکلو دهولو ایرپ کروه تاءدافتیاد دهیلرپ فون کروه جوک

*Jikalau di-hulu ayer-nia këröh tiada dapat tiada di-hilir-nia pun këröh juga.*

"If water is turbid at the source, it will certainly be the same "lower down." Kl. 105. (*Makota Sagala Raja-Raja*, p. 76. R. VAN EYSINGA's Edn., Batavia, 1827.)

As a man's parentage is, so is his own character likely to be.

95

جکلو کاسیه اکن فادی بوغلہ اکن رمفوت

*Jikalau kasih akan padi buang-lah akan rumput.*

"If you value your corn, pluck out the grass."

Sacrifice the useless to the useful.

96

جکلو سچاون ایرتاور دتواغنن کدالم لاوت بولمکه ایرلاوت ایه منجادی تاور

*Jikalau sa-chawan ayer tawar di-buang-kan ka-dalam laut bulih-kah ayer laut itu men-jadi tawar.*

"If a cup of fresh water be poured into the sea, will it thereby "become fresh." Kl. 21.

Anything hopelessly bad is not to be cured by a mild remedy.

- 97 جڳو سفون ڪايو باقي اڪرپ لائي تڳو اهاڪه دتا ڪوتڪن ريبوت  
*Jikalau sa-pohon kayu baniak akar-nia lagi tegoh apa-kah  
 di-takut-kan ribut.*

“If a timber-tree has many roots and is firm, why should the  
 “tempest be dreaded.” Kl. 103. Hk. Ab. 163.

A man who through his family connections has many friends and followers  
 and who is himself a man of strength of character, can afford to face all ordinary  
 political storms.

- 98 جڳو منمفي جاغن تومفه فاديپ  
*Jikalau menampi jangan tumpah padi-nia.*

“If you are winnowing, take care that the grain does not go  
 “away with the chaff.” Kl. 106.

A general injunction to caution in performing any duty.

- 99 جوال سترا بلي مستولي  
*Jual sutra beli mastuli.*

“To sell silk and buy a better stuff.” (MARSDEN).

To improve one's position. To get rid of the worse and get the better, *e. g.*,  
 to put away a concubine and take a wife.

I have ventured to reverse MARSDEN's interpretation.

- 100 جوهرى جوڳ يغر مشغل مائنيڪم  
*Juhari juga yang mengenal manikan.*

“It is the jeweller who can tell a gem.” Kl. 101. Hk. Ab. 3.

Every one knows his own trade best.

Compare the Hindustani proverb:—

“Juhari juhar pachane.”

See Journal (Straits Branch) R. A. S., No. 3, p. 48.

- 101 چاچيغر منجادي اولر ناك

*Chaching men-jadi ular naga.*

“The worm has become a dragon.” Hk. Ab. 4.

Figurative expression used of the growth of Singapore in the “Hakayat  
 Abdullah.” See *supra* Nos. 21 and 66.

102

چڭگوڭ سڦرت انتان دڇوڭكيلكن دورى

*Changgong saperti antan di-chungkil-kan duri.*

“Unsuitable, like using a pestle to pick out a thorn.” Hk.

Ab. 131.

A needle of course is the proper instrument.

This proverb has been misconstrued by FAVRE, who has translated *chang-gong* (*incompatible*), as “marvellous,” and has mistaken *antan*, a “pestle” or “rice-pounder,” for *intan* “a diamond.” See his Dictionary *sub voce* “*chungkil*.”

103

چو بیت فها کیری فها کانن ساکیت

*Chobit paha kiri paha kanan sakit.*

“If the left thigh is pinched the right will also feel the pain.”

See M. No. 59.

104

داونن جانه ملايغ بواهپ جانه کڦڭکل

*Daun-nia jatuh melayang buah-nia jatuh ka-pangkal.*

“The leaf falls off and is carried away by the wind, but the “fruit falls at the foot of the tree.” Kl. 20.

The worthless disappears and is forgotten, but that which is substantial remains.

105

دبوات دغن کارن الله منجادي مرک الله

*Di-buat dengan karana Allah menjadi murka Allah.*

“Done for the sake of God, yet provoking the anger of God.”

Kl. 37.

The above is the version given by FAVRE, but the popular version is:—

*Di-buat dengan karana Allah men-jadi karana olak* (pretence).

Done with good intentions, but found fault with by others who attribute wrong motives.

106

دتاتڭ سڦرت مييق يڭ فنوه

*Di-tatang saperti minyak yang penoh.* Kl. 69.

“Carried on the hand, like a vessel full oil.”

*Shair Bidasari*, 101.

Watched over tenderly and treated with great care, *e.g.*, a favourite child.

- 107      دَقْوُ اَیَر دَدُولُغ تَرَفَرچِیق مَوک سَندِیرِی جَوک  
*Di-tepuk ayer di dulang ter-perchik muka sindiri juga.*  
 "Strike water in a plate with the flat of your hand and it will  
 "fly up in your face." Kl. 40.  
 If you publish the faults of your relations, the shame will recoil on your-  
 self.  
 Cf. *Mahu-kah orang meng-hujan-kan garam-nia.* M. 170.
- 108      دَتَمَقَّة تِیَاد هَلَع کَات بِلَالُغ اَکُولَه هَلَع  
*Di-tampat tiada halang kata bilalang aku-lah halang.*  
 "Where there are no eagles, the grasshoppers say we are  
 "eagles." Kl. 107. Hk. Ab. 163.  
 "In the kingdom of the blind, the one-eyed is king." Journal (Straits Branch)  
 R. A. S., No. 3, p. 49.
- 109      دَغَرکَن چَرَتِرا بَوَر غ اَنق دَفغَکُو دَلَفسکَن  
*Dengar-kan cheritra burung anak di-pangku di-lepas-kan.*  
 "She listens to the tale of a bird and puts down the child  
 "from her lap." Kl. 111.  
 Feminine misconduct.  
 Cf. M. No. 286.
- 110      دَغَعَمَک تَاکُوت مَانِی دَلَفسکَن تَاکُوت تَرَبَغ  
*Di-genggam takut mati di-lepas-kan takut terbang.*  
 "Grasped, one fears it may die; released, one fears it may fly  
 "away." Kl. 61.  
 Something that one dares not keep for fear of injury to it, and yet is loath  
 to give up, not wishing to lose it altogether.
- 111      دَهول تِیمَه سَکَار غ بَسی  
*Dahulu timah sakarang besi.*  
 "Formerly tin, now iron." Kl. 112.  
 Cf. *Dahulu intan sakarang jadi batu blanda.* "Once a diamond, now  
 "chalk." Formerly honoured, now sunk into insignificance.
- 112      دَوَدق سَفَرَت کَاتق دَبَاوَه تَمَقُور غ  
*Duduk saperti katak di-bawah tampurong.*  
 "Sitting like a frog underneath a cocoa-nut shell." Kl. 110.  
 Hk. Ab. 425.

Said of one who is in difficulties out of which he does not see the way.

113

دودق سڤرت كوچيڠ ملومفت سڤرت هرېمو

*Duduk saperti kucing me-lompat saperti hariman.*

“Crouches like a cat, and leaps like a tiger. Kl. 17.

A quiet person may come out on occasion and shew plenty of spirit.

114

روسق باوڠ دتمفا جمبيق

*Rosak bawang di-timpa jembak*

“Onions are ruined when pressed down by their stalks.”

The illustration is taken from onions bundled up for export. *Jembak* is the group of stalks which spring from the bulb and which are cut off before it is dried. In packing there is a danger that the short ends of the stalks may press upon the bulbs and if badly dried cause them to decay. *Jembak* also means a double-handful.

Said of a person of great merit who is surrounded by common people.

Hang Tuah, 83.

115

روسق تافي كارن راڤي

*Rosak tapei karana ragi.*

“The cake may be spoilt by the yeast.”

*Tapei* is a native delicacy made of *pulut* rice fermented by *ragi*, a kind of native yeast. If the yeast be bad the cake is spoilt.

KLINKERT'S version is *rosak ragi di-buat tapei*, “The yeast is spoilt by the “cake,” but I have been unable to get an intelligible explanation of this.

The meaning seems to be “an honourable name may be lost by a trifling sin.”

Cf. *Sabab nila sa'titik rosak susu sa'bēlanga.* No. 123.

116

سانو دتق سڤوله ربه

*Satu di-tetak sa-puloh rebah.*

“One was cut, but ten fell.” Kl. 59.

Said when a reproof or reprimand addressed to one person applies to a great number.

117

ساكيت فندن تيدق تاهوكن دوري

*Sakit pandan tidak tahu-kan duri.*

“To feel the smart of the *pandan* without knowing that it is “caused by its thorns.”

*Sakit badan tiada tahu akan nnsib.* Not to know one's shortcomings.

Cf. *Parang tu'tahu di-tumpul-nia*. "The *parang* does not know that it is blunt;" it thinks that it is sharp.

- 118 سارغ اونم دماسفكي كتم منجادي اومغ  
*Sarang unam di-masok-i ketam men-jadi umang-umang.*

"When a crab (*ketam*) gets into a periwinkle-shell it becomes "an *umang-umang*." Kl. 124.

*Umang-umang* is the name of the soldier-crab when it is in a shell; outside the shell it is *ketam*.

The meaning is: The same things have different names under different circumstances.

FAYRE in his Dictionary (following KLINKERT) has misunderstood the meaning of *umang-umang*, which he translates "*action de secouer, de remuer, de troubler.*"

- 119 سبب برکلاهي دشن فريکي اخرپ ماتي دهک  
*Sabab ber-kalahi dengan përigi akhir-nia mati dahaga.*

"If you quarrel with the well, in the end you will die of "thirst." Kl. 27.

Don't quarrel with those upon whom your fortune depends.

- 120 سبب بواه ککنالان فوعنن  
*Sabab buah ka-kenalan pohon-nia.*

"The tree is known by its fruit." Kl. 48.

Translated probably from the New Testament, and therefore not a genuine Malay saying.

- 121 سبب بهاس مننجکفن بغسا  
*Sabab bahasa menunjuk-kan bangsa.*

"Manners betray rank." Kl. 43.

The full phrase is: *Usul menunjok-kan asal, bahasa menunjok-kan bangsa*. There is a play upon the words *bahasa* and *bangsa*. "Manners makyth man."

- 122 سبب تياد تاهو مناري دکتاکن لمبب  
*Sabab tiada tahu menari di-kata-kan lembab.*

"He who does not know how to dance declares that the ground "is wet." Kl. 67.

A bad workman finds fault with his tools. Another version is: *Di-kata-kan lantai ter-jongket*. "Declares that the flooring is uneven."

123

سبب نیلا ستیتق روسق سوسو سیلاغا

*Sabab nila sa-titik rosak susu sa-bēlanga.*

“One drop of indigo will spoil a whole pot of milk.” Kl. 35.  
Hk. Ab. 124.

One little fault may cancel great merits.

Cf. *Panas sa'tahun di-hapus-kan ulah hujan sa-hari.* See *supra* No. 115.

124

ستالي تىگ واغ

*Sa'tali tiga wang.*

“One *tali* equals three *wang*.”

“Six to one and half a dozen the other.” “As broad as it is long.”

The illustration is taken from the old Dutch coinage formerly in use in Malacca:—

1 real = 24 *wang*.

$\frac{1}{2}$  real = 12 *wang*.

$\frac{1}{4}$  real = 6 *wang*.

Sa-tali or  $\frac{1}{8}$  of a real = 3 *wang*.

There were ten *duits* to one *wang*. The *wang* was equal to two cents of a dollar, the *wang baharu* to 2½ cents.

125

سدغن كاجه يشمس راية يغبراككي امفت لائي تركادغ ۲ ترسندوغ

*Sedang-kan gajah yang besar itu yang ber-kaki empat lagi ter-kadang-kadang ter-serandong.*

“Although the elephant is so big and has four legs, still he “stumbles sometimes.” Hk. Ab. 76.

The proverb, as I have heard it quoted in Perak, is: *Gajah empat kaki lagi ter-sarok, ini-kan pula manusia dua kaki.* “The elephant which has four legs “stumbles nevertheless, so what else can you expect of a mortal who has but “two?” This is a Siamese proverb, and the Malays have got it second-hand:—

“L'éléphant, quoiqu'il ait quatre pieds peut encore faire un faux pas; ainsi “un docteur peut aussi se tromper.” (PALLEGOIX—Siam, I, 402.)

“If the mighty elephant, king of four-footed animals, is liable to stumble “and fall, in like manner the wisest man is apt to slide into error.” (Low—“On Siamese Literature”—Asiatic Researches, XX, 373.)

126

سدويت دبله توجه

*Sa'duit di-bēlah tujuh.*

“To divide a quarter-cent into seven.”

An impossible task; a miracle.



- 127 سده تيدق ترسودو اوله اغسا بهارو دبريكن كئيد ايتق  
*Sudah tidak ter-sudu uleh angsa, baharu di-bëri-kan kapada itek.*

"When the goose won't have it, it is given to the duck."

Said when a woman of bad character on a second marriage falls to man of lower rank than her first husband.

Something that animals refuse is a common simile among Malays for something completely worthless. *Tiada ter-jilat uleh anjing, tiada ter-sudu uleh itek.* "That which a dog would not lick or a duck put its bill into." "Good for "nothing." Cf. M. 9.

- 128 سده دافه كاديغ برتوه تندق تيدق برگون لاي  
*Sudah dapat gading ber-tuah, tandok tiada ber-guna lagi.*  
 "If you have got a lucky piece of ivory, you don't want horn"  
 (i. e., for making the handle of a kris).

If one has the best that can be obtained, one has no use for an inferior article. If a man is engaged to marry a rich and pretty wife, he is not likely to take one less desirable.

FAVRE, following KLINKERT, has *chindei* instead of *tandok* and translates the proverb thus: "When one has the magic ivory, the snake *chindei* is no long-  
 "er formidable." The sense of this is not apparent, and *tandok*, which is the version common in Perak, is no doubt correct. If *chindei* is the word, it means a kind of striped silk cloth used as a waist-band, but even so the antithesis is lost.

Cf. *Ililang buntat ber-ganti intan.*

- 129 سده كهارو چندان فول سده تاهو برتاپ فول  
*Sudah gaharu chendana pula.*  
 "We've done with eagle-wood and now it is sandal-wood  
 "again."

Repartee to one asking something which he ought to know and is believed to know already. *Sudah tahu ber-tanya pula.* "You're asking what you "know already."

- 130 سكهوه برجگوت تباد برجه  
*Sungguh ber-janggut tiada ber-jobah.*

"He has the beard truly, but not the robe" (of the learned man).

He is not what he professes to be.

131

سچو فوق تيا د بوله منجادي سگنته

*Sa'chupak tiada bulih men-jadi sa'gantang.*

“A quart cannot become a gallon.” Hk. Ab. 261.

The Malay laws say that the object of every good *penghula*, or ruler, should be to make the poor man's *chupak* hold a *gantang*. See M. 132.

132

سسل دهول فنداقتن سسل كمدین ایت سواتفون تيا د اٹ گونن

*Sesal dukulu pen-dapat-an sesal kemdian itu suatu pun tiada apa guna-nia.*

“To repent in time is gain, but to repent too late is useless.”

Kl. 118. Hk. Ab. 124.

“Post factum nullum consilium.” Cf. M. 207.

133 سکوتو براس باسه دتمفي تابلایم داندغ تابلرانه هوچن تيا د سدود اوله ایتق

*Sa-kutuk beras basah di-tampi ta-ber-layang di-indang ta'ber-antah hujung-nia tiada di-szdu uleh itek.*

“A measure of wet rice, if you winnow it the chaff won't fly, “if you sift it the grain and husk won't separate, and in the end it “won't be touched by the ducks.” Kl. 181.

Good for nothing.

Cf. No. 127. See also M. 278. *Saperti beras kambah di-jual ta'laku, di-tanak ta'mual.*

134

سفت اامس یغ سده ترسفوه

*Saperti amas yang sudah ter-sepuh.*

“Like gold which has been stained red.”

A complimentary comparison in describing feminine charms.

135

سفت اور دتاریق سوغشم

*Saperti awar-awar di-tarik songsang.*

“Like dragging bamboos the wrong way” (*i.e.*, against the branches). Kl. 117.

Want of tact and management will often render an undertaking difficult. Applied to anything difficult to manage, *e.g.*, an obstinate child. Trying to teach him is like dragging a tree against the way of the branches.

*Awar*, or *awar-awar*, the large bamboo, is also spelt *hawar* or *hawar-hawar*.

136

سُفَرْتِ اَوْمَقِ مَمْبَتِيغْ دِيرِن

*Saperti ombak mem-banting diri-nia.*

“Like a wave which dashes against itself.” Kl. 123.

Useless rage.

137

سُفَرْتِ اِيْتَقِ مَنُغْرَكِن كُنْتُور

*Saperti itek menengar-kan guntur.*“Like a duck in a thunderstorm.” *Lit.* “which hears thunder.” Kl. 115.

Something that is completely lost upon the person who hears it. He hears, but is none the wiser, like the duck with the thunder.

138

سُفَرْتِ اِيَكِن دِدَالَم بِلَت

*Saperti ikan di-dalam bēlat.*

“Like a fish in a fishing stake.” Kl. 51.

Used in reference to a state of duress or subjection to the power of some one else, when freedom of action is lost.

Cf. *Laksanu ikan di-dalam kēlung.*

139

سُفَرْتِ اِيَر دَالَم تَرَنَغ

*Saperti ayer dalam ternang.*

“Like water in an earthen goglet.”

Said of a person who, after having been noisy, becomes quiet.

140

سُفَرْتِ بُوَه فَادِي مَآكِينِ بَرَايِسِي مَآكِينِ رَنَدَه سُفَرْتِ بُوَه فَادِي يَغْ هَمْفَا  
مَآكِينِ لَام مَآكِينِ تَغْكِي*Saperti buah padi, makin berisi makin rendah; saperti buah padi yang hampa, makin lama makin tinggi.*

“Like an ear of corn, which the fuller it is of grain the lower it bends, and which grows tall in proportion to its emptiness.”

A man full of learning and ability is modest, while he who has neither is often full of vanity.

The idea is better put in the following admonitory form:—*Buat-lah ‘ilmu pali makin ber-isi makin tundok, jangan buat ‘ilmu lalang makin lama makin tinggi.*

141

سفرت بوغا سدڻ دفاڪي لايو دبوڻ

*Saperti bunga sedap di-pakei layu di-buang.*

“Like a flower which is worn while it is pretty and thrown  
“away when faded.”

Said of a woman made much of while beautiful and neglected when her youth is gone. See *supra* No. 64. Cf. M. 22 and 232.

142

سفرت تبو ايرپ دماكن همشمس دبوڻ

*Saperti tebu ayer-nia di-makan hampas-nia di-buang.*

“Like sugar-cane of which one sucks the juice and throws  
“away the pith.” Kl. 122.

To take out of a thing all that is good in it and then leave it. See *supra* No. 16. See the preceding.

143

سفرت تلور دوا سيندوڻ ڦڇه ساتو ڦڇه ڪدوا

*Saperti telor dua sa-bandong pechah satu pechah ka-dua.*

“Like two eggs attached to each other, if you break one you  
“break both.” Kl. 166.

Said of two persons closely related one of whom cannot be injured without injury to the other. The allusion is to the eggs of the lizard. *Dua sa-bandong*, two attached to each other. *Rumah dua sa-bandong*, two houses attached to each other.

144

سفرت تلور دهوڇڻ تندق

*Saperti telor di hujung tandok.*

“Like an egg on the end of a horn.” Kl. 120. Hk. Ab. 382.

Said of a risky undertaking or business. Ready to fall at any moment.

145

سفرت تمڦوڻ منوڇو جيھ

*Saperti tempung menuju jil.*

“As the quoit makes for the peg.” Kl. 158.

Said of any one who goes for his object with swiftness and determination. This game and the technical expression used are unknown to me.

146

سفرت ٽيڪوس جانه ڪبرس

*Saperti tikus jatuh ha-bêras.*

“Like a rat which falls into rice.” Kl. 62.

Good fortune. To fall on one's feet. See M. 280.

147

سفرت درين دغن منتيمون

*Saperti durian dengan mantimun.*

“Like the durian with the cucumber.” Kl. 165.

Said of two persons who have nothing in common, *e.g.*, the strong and the weak, or the wise and the ignorant.

148

سفرت رابوق دغن ائي

*Saperti rabuk dengan api.*

“Like tinder with fire.” Kl. 114.

Two persons of equal courage and passion, ready to take offence; a word of calumny will set them at each other.

The words *sudah suntok menyalak*, “if they touch there is a blaze,” are often added to the proverb, as above quoted, and complete the sense.

149

سفرت راج دغن منتري

*Saperti raja dengan mantri.*

“Like a Raja with his Minister.” Kl. 42. Hk. Ab. 414.

Said of two things which suit admirably. See Nos. 153 and 169.

150

سفرت روس ماسق كمقثر

*Saperti rusa masuk kampung.*

“Like a deer which enters a village.” Kl. 56.

To be shy and awkward in an unusual scene, like a country bumpkin in a town.

151

سفرت چاچيغ كنا ايرفانس

*Saperti chaching kena ayer panas.*

“Like a worm touched by hot water.”

Said of a person who writhes under the blows of misfortune. See M. 181.

152

سفرت چنچين دغن فرمات

*Saperti chinchin dengan permata.*

“Like a ring with the stone set in it.” Kl. 42. Hk. Ab. 414.

Said of two things which fit exactly. See Nos. 150 and 169.

153

سفرت چيچق ماكن كاڤور

*Saperti chichak makan kapor.*

“As a lizard eats lime.”

A Malay chewing betel-nut in his house wipes off on the wall the lime (one of the ingredients) which adheres to his finger. This is greedily eaten by the house-lizard, and has become a simile for any delicacy of which a person may exhibit fondness.

FAVRE has *kapar*, a moth?

154

سثرت كافق ميلم بليو غ

*Saperti kapak menyëlam bëliong.*

“Like the axe diving for the hatchet.” Kl. 31.

Cf. *Saperti kuching minta api*. “Like the cat asking for a light.” She comes to the kitchen, but never takes the fire after all.

Said of a lazy or stupid messenger. He goes for something, but either takes a long time, or never comes back again.

155

سثرت كافور دهوجم تلنجق

*Saperti kapor di hujung telunjuk.*

“Like a little lime on the end of the first finger.” Kl. 178.

(Which the Malay, after preparing his quid of betel-nut, carefully wipes off).

Particular about a trifle. *Kapor di-hujung telunjuk handak di-buang anak babi dalam perut ta'sedar*. “The lime on the forefinger must be got rid of, but the pig in one's inside is unnoticed.” To be very particular in condemning small sins, but to go on committing big ones and shut one's eyes to them. Cf. Nos. 60 and 91.

156

سثرت كاين خاص داتس دوري

*Saperti kain khasa di-atas duri.*

“Like fine linen on thorns.” Kl. 64.

Difficult to extricate. Requiring great care in handling.

157

سثرت كريبو چوچق هيده

*Saperti kerbau chuchuk hidong.*

“Like a buffalo with a hole through his nose.”

Bound to follow wherever he is led.

158

سثرت كامبيغ دكوليتي

*Saperti kambing di-kulit-i.*

“Like a goat being skinned.” Kl. 65.

Very painful; said of the death agony. Malays believe the separation of the soul from the body to be attended with great pain.

159

سڤرت کورا ۲ هندق ممانجٲ فوهن کايو

*Saperti kura-kura handak memanjat pohon kayu.*

"Like a tortoise that wants to climb a tree."

Said of one who wishes to undertake a thing for which he has not enough talent or capacity. Cf. *inf.* No. 199. See M. 122.

160

سڤرت کوچيڻ بيرفکن رمبوت

*Saperti kucing berak-kan rambut.*

"Like a cat which has eaten hair and finds it difficult to digest." Kl. 162.

To be in difficulty and endeavour to extricate one's self.

161

سڤرت کوچيڻ داتس تمبو

*Saperti kucing di-atas tembok.*

"Like a cat on a wall." Kl. 50.

On the look out for any wind-fall.

162

سڤرت گاجه دغن سڭکلاپ

*Saperti gajah dengan sengkalā-nia.*

"Like an elephant with his hobbles." Kl. 167.

163

سڤرت گونتيڻ ماکن دعوڭ

*Saperti gunting makan di-hujung.*

"Like scissors which cut at the point." Kl. 33.

Said of one of whom not much is thought, but who quietly and without noise performs his office.

164

سڤرت سي چابول هندق منچايي بولن

*Saperti si-chabul handak menchapei bulan.*

"He is like the braggart who wanted to seize the moon."

*Sri Rama.*He wants to do something beyond his strength or power. *Si-chabul*, swaggerer, braggart.

165

سڤرت سڭاله موگ دوا

*Saperti sakhalat muka dua.*

"Like broad cloth with two different surfaces."

Rough (*hēsāt*) on one side and smooth on the other. "Double-faced." See M. 76.



166

سفرت سوات بجي سساوي ددالم رمفوت

*Saperti suatu biji sesawi di-dalam rumput.*

“Like a grain of mustard in the grass.”

Cf. “Like a needle in a bottle of hay.”

167

سفرت سلودغ منولكن مايغ

*Saperti saludang menolak-kan mayang.*

“As the palm-sheath shoots forth its flower.” Kl. 180.

To declare one's self (*menunjuk-kan rupa*); to publish what has been kept secret.

168

سفرت سوسو دشن شاكر

*Saperti susu dengan shakar.*

“Like milk with sugar.” Kl. 42. Hk. Ab. 414.

Suitability. See Nos. 149 and 152.

169

سفرت سيرة فواثم ككاكغ

*Saperti sirih pulang ka-gagang.*

“Like a betel leaf which returns to its stalk.” Kl. 161.

e.g. A dethroned king restored.

Cf. *Saperti janggut pulang ka-dagu*; *saperti misci pulang ka-bibir*. See also No. 177.

170

سفرت فارغ مات دوا

*Saperti parang mata dua.*

“Like a two-edged blade.”

Double-tongued.

171

سفرت فاسير دنقي فتي مك تتكل تيمقس اير بولهل كيت بر بهاكيكن

*Saperti pasir di-tepi pantei, maka tatkala timpas ayer  
buleh-lah kita ber-bahagi-kan.*“Like sand on the sea shore on which we can mark out how  
“far the water comes.” Kl. 164.

A man's servants or family know his disposition.

- 172      سفرت فُتُكُن دُغْن مَعْكُوْ سَالِه سَدِيكِيْت هَنْدَق بَرَنْتُوْ  
*Saperti pinggan dengan mangkok salah sadikit handak ber-antuk.*  
 “Like a plate and cup which on the slightest shake will knock  
 “against each other.” Kl. 159.  
 Said of two persons related to each other who are always ready to quarrel.
- 173      سفرت فُوجِق دُغْن فَالَه  
*Saperti puchuk dengan palepah.*  
 “Like the shoot and the leaf of the palm,” Kl. 170.  
 Mutual support. The fronds protect the tender shoot on which the life of  
 the tree depends.  
 Cf. *Saperti arar dengan tebing.* “Like the bamboo and the river bank.”  
 Inseparable, each has need of the other. When the bank slips, the bamboo  
 falls into the river. When the bamboo falls, it carries the bank with it.
- 174      سفرت فُولُوْغْ كُنَا سَمْبُوْر  
*Saperti polong kena sambur.*  
 “Like a demon touched with holy water.”  
 To be in a state of fright and ready to beg for pardon.
- 175      سفرت فَيِكَّة كَهِيْلَاغْن مَات  
*Saperti pikat ka-hilang-an mata.*  
 “Like a horse-fly which has lost its eyes.”  
 To act in a blundering manner.  
 An allusion to a cruel practice of Malays who when they catch a gad-fly  
 pick out its eyes and let it go.
- 176      سَفْرَة فَيَنْغَمْ دَبَلَه دُوَا  
*Saperti pinang di-bēlah dua.*  
 “Like a betel nut cleft in two.” Kl. 113.  
 “As like as two peas.”
- 177      سَفْرَت فَيَنْغَمْ فُولَاغْم كَتْمَقُوْ  
*Saperti pinang pulang ka-tampuk.*  
 “Like a betel-nut which returns to its calix.” Kl. 160.  
 Cf. No. 169.

178

سفرة لوة دغن مركه

*Saperti lot dengan markah.*

“Like the sounding lead with its marks” (the knots on the cord). Kl. 168.

Said of a man learned and able who draws after him the ignorant, as the lead does the knots. *Lot=batu penduga.*

179

سفرت ممنجة تركنا سرودا

*Saperti memanjat ter-kena seroda.*

“Like climbing a tree and getting caught in the thorns.” Kl. 156.

To undertake a thing and not to be able to withdraw from it. *Seroda*, thorns, or some other obstacle tied round a cocoa-nut tree to prevent trespassers from climbing it.

180

سفرة منشوخ تياد يربرس

*Saperti menepung tiada ber-beras.*

“To make flour without rice.” Kl. 172.

To undertake a thing without the requisite knowledge or capital. “Bricks without straw.”

181

سفرت منيوط افي داتس اير

*Saperti meniup api di-atas ayer.*

“Like keeping a fire alight upon water.” Kl. 70. Hk. Ab. 18.

Used by ABDULLAH in speaking of the difficulty his mother had in rearing him. As difficult as getting a fire to light on the surface of water.

182

سفرة موبيت مندافة بوغا

*Saperti monyet men-dapat bunga.*

“Like a monkey which has got a flower.” Kl. 55. Hk. Ab. 108.

“Pearls cast before swine.”

See *supra* No. 62.

183

سفرة هريمو ميمويكن كوكون

*Saperti harimau menyembunyi-kan kuku-nia.*

“Like a tiger concealing its claws.” Kl. 16.

A rich man who conceals his wealth, or a wise one who is modest about his acquirements.

- 184 سفرة هريمو مننچكن بلقپ سفرة درين مننچكن فقساب  
*Saperti harimau menunjuk-kan belang-nia ; saperti durian menunjuk-kan pangsa-nia.*  
 "As the tiger shows his stripes and the durian its lines."  
 Kl. 15.

A man of good birth exhibits signs of good-breeding, or a brave man is recognised by his pluck.

- 185 سفرت هلع، مپوغسغ اغين  
*Saperti halang menyungsang angin.*  
 "As the fishing-eagle soars against the wind."  
 Done for effect only, to look pretty. Swagger.

- 186 سفرة بنتغ برتابور بولهكه سام دغن بولن يغ ساتو  
*Sapuluh bintang ber-tabor boleh-kah sama dengan bulan yang satu.*  
 "Will ten stars dotted about be equal to the moon by herself?"  
 Hk. Ab. 275.

Ten handmaids are not equal in beauty to the princess their mistress. One man of ability can do more than a dozen who are without intelligence.

- 187 سفوله كفل داتغر فون انجيم برچاوت ايكور جوك  
*Sapuluh kapal datang pun, anjing ber-chawat ekor juga.*  
 "Though ten ships should arrive, dogs will still tuck their tails between their legs." Kl. 121. Hk. Ab. 275.  
 Whatever political changes may occur, the condition of the peasant remains unaltered.  
 See M. 104.

- 188 سمبول دافة توتشن  
*Sumbul dapat tutup-nia.*  
 "The box has found its cover."

Two things which suit each other, *e.g.*, a married couple who live happily. *Sumbul*=*chembul*, a small metal box or cup with a close-fitting cover, several of which are found in every betel-box to hold the various ingredients used in chewing betel.

189

سمبل مېلم سمبل مينم ايز

*Sambil menyelam sambil minum ayer.*

“While diving, to take a drink.” Hk. Ab. 136.

To do two things at once, combine business with pleasure, duty with profit to one's self.

190 سيكور کومن دبنوا چينا دافه دليه تتافي گاجه بر تشگف دبانه هيدغر تباد سدر

*Sa'ekor kuman di benua China dapat di-lihat, tetapi gajah bertangkap di batang hidong tiada sedar.*

“One can see an insect as far off as China and yet be unaware of an elephant being caught on the bridge of one's nose.” Kl. 24.

It is easy to discover and magnify the defects of others, but we do our best to ignore our own.

Cf. *Supra* No. 60 and 155.

Another version is: *Sa'ekor kuman di sabèrang lautan nampak di-lihat, gajah di-pelupak mata tiada nampak.* The mote and the beam.

191

سيكور چاچيغ منلن ناك

*Sa'ekor chaching menelan naga.*

“A worm swallows a dragon.” Kl. 119.

The weak defeats the powerful.

192

سياف ما كن نثكاپ مك كنا كنهين

*Siapa makan nangka-nia maka kena getah-nia.*

“He who eats the jack-fruit will get his fingers sticky.”

Cf. *Siapa makan chabei iya-lah merasa padas.* M. 85.

The person who does a thing is the one to bear the responsibility. See *supra* No. 84.

193

سياف براني منثكف هريمو

*Siapa bërani menangkap harimau?*

“Who would dare to seize a tiger?” Kl. 116.

Said of a dangerous undertaking.

194

عبارت کوتو بوله دسليسق

*Ibarat kutu bulih di-selisik.*

“About as easy as squashing a flea.”

i.e., A difficult operation.

195

عبارت نکري براوبه رسم

*'Ibarat negri ber-ubah rāsam.*

“Like a country which changes its customs.”

FAYRE reads *rasan*, which he supposes to be a corruption of the Dutch *grenzen*, and translates it “frontier.” This word is unknown to Malays whom I have questioned about it, so I have preferred to read *rāsam*.

196

علم دان عقل دهالي بالي ايتله تنداورغيغ لالي

*‘Ilmu dan ‘akal di-halei-balei itu-lah tanda orang yang lalei.*

“When science and learning are set at nought, you may know  
“by that sign that the man is heedless.” KL. 146.

197

فاته كمودي دشن ابمن

*Patah kamudi dengan abam-nia.*

“The rudder is smashed along with the stern-post.” KL. 125.  
*i.e.*, All hope lost.

*Abam*—I don’t know this word. “Boom”?

198

فارغ کابوس منجادي سفرة فارغ بسی

*Parang gabus men-jadi saperti parang besi.*

“A knife of soft wood has become like an iron one.” MARS-  
DEN.

*i.e.*, A weak man may become strong, and a timid one courageous.

199

فاچت هندق منجادي اولر ساوه

*Pachat handak men-jadi ular sawah.*

“The leech wants to become a boa-constrictor.” Hk. Ab. 194.  
Unreasonable aspiration. See *supra* No. 159, and M. 122.  
Compare the fable of the frog and the bull.

200

فاگر ماکن فادي

*Pagar makan padi.*

“The hedge (which ought to protect the rice) eats it.” HANG  
TUAH.

See *supra* No. 78, and M. 115.

201

فانس ستاهن دهافسکن اوله هوجن سهاري

*Panas sa'tahun di-hapus-kan uleh hujan sa'hari.*

“A day's rain effaces a year's drought.” Kl. 6.

A good character lost by some little fault.

202 فد تكل ربوڠ تياد دفاته كنيڠ سده منجادي اوراف كونن

*Pada tatkala rebong tiada di-patah, katika sudah men-jadi awar  
apa guna-nia.*

“The bamboo shoot must be broken off when it is young,  
“when it has grown tall what is the use of it (for food)?”  
Kl. 153.

The shoot of the large bamboo (*Bambusa arundinacea*) is highly esteemed by the Malays as a culinary vegetable, and in this stage of its growth, before it becomes too tough and fibrous, is called *rebong*. The plant when grown up is called *awar*.

Education must be begun when children are young. If put off till they are strong enough to resist, it will be too late.

This proverb will be found in FAVRE'S Dictionary under *ura*, which is translated *poussé, qui s'est étendu*. This is a mistake; the word is *awar*, which is identical with *hawar*.

203 فراهو فافن برموة انتن

*Prahu papan ber-muat intan.*

“A wooden boat laden with diamonds.” Kl. 127.

A man of common exterior endowed with good qualities. A poor man married to a princess. Unsuitable.

204 فڠكر تمبڠر بلاتوق منمڠڠر ماني

*Punggor tumbang bĕlatok menumpang mati.*

“The dead tree falls and the woodpecker perishes with it.”

Kl. 150.

The ruin of a great man often involves that of his dependants.

Cf. *Sirih naik junjong patah*. M. 107.

205 فڤڠه كافي فوٲس سواجي

*Pechah kapi putus suwaji.*

“The pulley smashes and down comes the tackle.” Kl. 179.

One failure brings about another. See the preceding.

- 206 فلندقله لوفكن جرة تتافي جرة تياد ملوفكن فلندق  
*Pelandok-lah lupa-kan jerat tatapi jerat tiada me-lupa-kan  
 pelandok.*

“The-mouse deer forgets the net, but the net does not forget  
 “the mouse-deer.” Kl. 126. Hk. Ab. 498.

The net of the law is always spread and the criminal is sure to be taken off  
 his guard sooner or later. See Journal, Straits Branch R. A. S., No. 9, p. 51.

- 207 فنتون هلمغ دغن ايم لمبت لاون دسمبر جوك  
*Pantan halang dengan hayam lambat lawan di-sambar juga.*

“Like the hawk and the fowl, however long the struggle it  
 “ends in capture.”

*Pantan=saperti, laksana.*

An unequal combat; the more powerful is sure to carry out his object.

- 208 فپو اية برتلور ٢ بر بوا ٢ سورغفون تياد تاهو ايم برتلور سبجي ٢ فچه سبوه نكري  
*Penyu itu ber-tělör-tělör ber-ribu-ribu sa'orang-pun tiada tahu, ayam  
 ber-telor sa'biji pechah sa'buah negri.*

“The turtle lays thousands of eggs and no one knows any  
 “thing about it, a hen lays an egg and the whole country rings  
 “with the noise.” Kl. 23.

“Great cry and little wool.”

- 209 فوتغ هيدغر روسق موك  
*Potong hidong rosak muka.*

“If the nose is cut off the face is disfigured.” Kl. 52.

A whole family is affected by the disgrace of a single member of it.

- 210 فوتسله تمبا تگل تالي  
*Putus-lah timba tinggal tali.*

“The bucket has fallen off, and the cord is left in the hand.”

Said when an enterprise has failed and its promoters are left with the ma-  
 terials they provided for it, which are now useless. See M. 213.

- 211 فوكل انق سندير مننتو  
*Pukul anak sindir menantu.*

“To strike the daughter in order to vex the son-in-law.”

To aim an indirect injury.

To say something to a person intending that it shall apply to some one else  
 within hearing.



212

فيجة ٢ فون تله منجادي كورا ٢

*Pijat-pijat pun telah men-jadi kora-kora.*

“Bugs have become tortoises.” Kl. 89. Hk. Ab. 4.

Said of the inhabitants of a country who have prospered.

See *supra* No. 66.

213

كافق نايك فميدڠ

*Kapak naik pemedang.*

“The axe mounts the loom” (undertakes weaving).

Unsuitable, incompatible. “A beggar on horseback.”

The popular phrase as I have heard it in Perak is: *Kapak masuk meminang.*

See M. 219.

Is this a different version, or is not *pemedang* a mistake for *meminang*?

214

كفل سانو نخودا دوا

*Kapal satu nakhodah dua.*

“One ship and two captains.” Kl. 130.

“Too many cooks spoil the broth.”

215

كلدي هندق دجاديكنڠ كودا

*Kaldei handak di-jadi-kan-nia kuda.*

“He wants to make an ass into a horse.” Hk. Ab. 173.

You cannot make a silk purse out of a sow’s ear.

Cf. *Pachat handak men-jadi ular sawah.* No. 199.

The ass is but little known to the Malays, so phrases in which this animal is introduced as an illustration are likely to be of foreign origin.

216

كالو تياد اغين تاكن فوكو بركوڠڠ

*Kalau tiada angin ta’kan pokok ber-goyang.*

“If there is no wind the trees do not rock.”

“There is no smoke without fire.” A man would not act in a particular way if there were not some one “pulling the strings.”

Cf. *Ta’tumbok ta’me-lata.**Ta’sunggoh orang ta’kata.* M. 41.

217

كالو كربو سڪندڠ دافة دكاو لکن مانسي سوڙڻڠ تياد دافة دمعولومڪن

*Kalau kerbau sa’kandang dapat di-kawal-kan, manusia sa’orang  
tiada dapat di-m’alum-kan.*

“Though a herd of buffaloes may be successfully guarded, a

“single human being (a woman) is not to be understood.”  
Kl. 171.

See M. 148.

“Car, voyez vous, la femme est, comme on dit, mon maitre,  
Un certain animal, difficile à connaître.” MOLIERE.

218 كالو كاتمفر بير دغن تاغن يڤ فاكي چنچين كالو كنا تندڤ بير دغن كاكي يڤ فاكي كاسوت  
*Kalau kena tampar biar dengan tangan yang pakei chinchin,  
kalau kena tendang biar dengan kaki yang pakei kasut.*

“If you receive a slap let it be from a hand which wears a  
“ring, if you receive a kick let it be with a foot which wears a  
“shoe.” Kl. 9.

Let correction or punishment come from some one of superior rank. This  
proverb is, I believe, borrowed from the Tamil language.

219 كالو كوچيڤ فاكي تندق هلندا ماسق اسلام بهارو بوله جادي  
*Kalau kuching pakei tandok wolanda masok islam baharu bulih jadi.*

“When cats wear horns and Dutchmen turn Muhammadans it  
“will come to pass.”

This is a common expression (modern), but it is rather an imprecation than  
a proverb. Another version is: *Ber-tandok kuda*, “when horses have horns.”  
“The Greek kalends.”

220 كالو لاغيث هندق منمڤه بومي بولهكه دتا هنكن دغن تلنجوق  
*Kalau langit handak menimpah bumi boleh-kah di-tahan-kan  
dengan telunjuk.*

“If the sky were about to fall on the earth, could one keep it  
“off with the forefinger?” Kl. 12.

Can the oppression of a raja or chief be successfully resisted by one in a  
humble position?

221 كالو مپيرڤ سوڤي بير دتان اوله بواي تتافي جاغلله دفا كوة اوله ايكن كچيل  
*Kalau menyaběrang sungei biar di-telan uleh buaya tetapi jangan-  
lah di-pagut uleh ikan kěchil-kěchil.*

“If you are crossing a river, rather be swallowed by a  
“crocodile than nibbled at by the little fishes.” Kl. 11.

Death at the hands of a fitting antagonist is better than insults from mean  
and vulgar adversaries.

- 222 کابو دکتاکن باتو دان لاغیة هندق دچانی دشن تاغن  
*Kayu di-kata-kan batu dan langit handak di-chapei dengan tangan.*  
 “To call wood stone, and to attempt to reach the sky with the  
 “hand.” Kl. 129.  
 Foolish and extravagant pretensions. “All his geese are swans.”

- 223 کتم میورهکن انتق برجالن بتول  
*Ketam menyuroh-kan anak-nia ber-jalan betul.*  
 “The crab tells its young ones to go straight.”  
 “The devil who preaches penitence.” I don’t know where FAVRE got this;  
 it seems to argue an acquaintance, on the part of the Malays, with Æsop’s  
 fables.

- 224 کر بو فوم سوسو سائی فوپ نام  
*Kerbau punya susu sapi punya nama.*  
 “The buffalo’s milk goes by the cow’s name.” Kl. 19.  
 Hk. Ab. 381.

One does the work and another gets the credit.

The Perak Malays say: *Hilang jasa beliong timbul jasa rimbas.* “The  
 work of the axe is forgotten and only that of the plane is thought of.”

- 225 کمان تومقهکن کواه کالو تیدق کناسی  
*Kamana tumpah-kan kuah kalau tidak ka nasi.*  
 “Where is the gravy to be poured if not on the rice?” Kl. 148.  
 Compare. *Ayer di tulang bumbung-an kamana turun-nia kalau tiada chu-*  
*chur-an atap?*

“How does the water on the ridge of the roof find its way down except by  
 the channels of the thatch?”

A child follows his father’s example and teaching. If he were not to do so,  
 where else should he look for a guide?

- 226 کوچیغ ملومقة اورغ ترکجوت درفد تیدرپ ایم برکوکو هاریفون سیغ  
*Kuching me-lompat orang ter-kejut deri-pada tidor-nia hayam*  
*ber-kukuk hari pun siang.*

“The cat jumps, the man starts up from sleep, the cock crows  
 “and the dawn appears.” Hk. Ab. 245.

Quoted à propos of breaking off some work or enterprise because an inci-  
 dent occurs which suggests a better course. What was being done is given up,  
 and one starts on a fresh tack.

227

کورغ ۲ بو بر لبه ۲ سودو

*Korang-korang bubur lebih-lebih sudu.*

“The less porridge the more spoons.” Kl. 60.

The more trifling it is, the more fuss is made about it. “Great cry and little wool.” “To make a mountain out of a molehill.”

228

کولیه بابی یغتروسوڭکو دکفلا اورغ

*Kulit babi yang ter-songkok di-kapala orang.*

“The pig’s skin stuck on a man’s head as a cap.” Hk. Ab. 360.

Figurative mode of describing a deadly insult. Cf. *Arang ber-chonting di-muka*. Sajarah Malayu, 178. See M. No. 3.

229

کاجه دتلن اولر لیدی

*Gajah di-telan ular lidi.*

“The whip-snake has swallowed the elephant.”

The greater has been conquered by the less.

230

کاجه سما کاجه برجواغ فلندق ماتی دتغه ۲

*Gajah sama gajah ber-juwang pelandok mati di tengah-tengah.*

“Two elephants meet in combat and the mouse-deer between them is killed.” Kl. 29.

Keep out of the quarrels of the powerful or you may chance to be ruined without any fault of your own.

231

گرم تومغه افکه تجمتپ

*Garam tumpah apa-kah tempat-nia.*

“If salt is spilt what is its place?”

Who will take the trouble to pick it up and put it back again? Who can tell what the ultimate fate will be of one who has “gone to the dogs?”

232

کته تربڭکیت کواران تیا

*Gētah ter-bangket kuaran tiba.*

“When the snare has been taken up, the pigeons arrive.”

Kl. 32.

“Too late for the fair.” Guests have come when the feast is over. *Kuaran* are green pigeons like *punei*.

KLINKERT and FAVRE have exhausted much ingenuity over this proverb without getting hold of the right text. They have *geta*, a bedstead, for *gētah*, birdlime, and could get no translation of *kuaran*. They have *di-angkat* for *ter-bangket*, but this is immaterial.

233

کورو کچيغ برديري انق موريد لنچيغ برلاري

*Guru kinching ber-diri anak murid kinching ber-lari.*

"If the master does what is unseemly the school-boys will do  
"much worse." Kl. 149.

Inculcates the danger of a bad example to the young. Those who understand Malay will probably know what is the native custom the breach of which is alluded to in the proverb. KLINKERT and FAVRE have quite missed the meaning as they have *kinchang* which does not make sense.

234

لاغيه برکليکير بومي برتميرغ ساله ۲ فيکر منجادي همب اورغ

*Langit ber-kelikir, bumi ber-tëmbirang.*

*Salah-salah pikir menjadi hamba orang.*

"The heavens are in a ring and the earth is held by stays ;

"Want of sense makes a man the slave of others." Kl. 147.

*Kelikir*=a ring of rattan or cord ; *tëmbirang*=shrouds, stays, rigging.

The first line (after the manner of Malay *pantuns*) is not intended to have any special meaning.

235

لايغ ۲ فوتس تاليپ

*Layang-layang putus tali-nia.*

"A kite of which the cord is broken." Kl. 132.

At the mercy of fortune. See M. 129 and 242.

236

لبه فوجق لبه فلقه

*Lebih puchuk lebih palepah.*

"The more shoots the more leaves."

The mutual support of the palm-shoot and fronds has been the subject of a previous proverb in this collection. See *supra* No. 173.

The meaning here is, the more you do for a man the more he will do for you.

237

لقسان فنچالغ ترسارت تباد کتيمورتباد کبارت

*Laksana penchalang ter-sarat tiada ka-timor tiada ka-barat.*

"Like a waterlogged boat which will neither steer east nor  
"west (will not obey the helm)." Kl. 131.

In difficulties ; not sure in what quarter to look for assistance.

238

لفس بتل برکتی تیکر

*Lepas bantal ber-ganti tikar.*

“To put down the pillow and take a mat.”

To replace a wife by marrying her sister, or to replace a husband by marrying his brother.

239

لمقر باتو سمبوپیکن تاغن

*Lempar batu sembunyi-kan tangan.*

“To throw a stone while keeping the hand out of sight.”

Kl. 53.

Said of those who cause a thing to be done, but take measures to prevent its being known that they are the authors.

240

مات تیدر بتل منجاٹ

*Mata tidor bantal men-jaga.*

“The eyes close in sleep, but the pillow remains awake.” Kl. 141.

241

ماتی کاجه تیاد دافت بلالی مانی هریمو تیاد دافة بلغن

*Mati gajah tiada dapat belalei, mati harimau tiada dapat belang-nia.*

“An elephant dies, but no one finds his trunk; a tiger dies, but

“no one finds his stripes.” Kl. 30.

Crime often goes undiscovered.

242

ماتيله کومن کنا فلنتیق سکلین عالم لمفه دارهپ

*Mati-lah kuman kena pelantik sa-kali-an 'alam limpah darah-nia.*

“An insect is impaled and the whole world is smothered with blood.” Kl. 142.

“Great cry and little wool.” *Pelantik* (in Perak *belantik*) is a spear-trap set forelephants, rhinoceros and other big game.

243

ماتی ۲ مندی بیر باسه ماتی ۲ برداوه بیرله هیتم

*Mati-mati mandi biar basah, mati-mati ber-dawat biar-lah hitam.*

“Let that which is washed be thoroughly wet, and that which is blackened be altogether black.” Kl. 10.

“It is as well to be hanged for a sheep as for a lamb.” See. M. 167.

244

ماکین باقی اورش ماکین باقی نية

*Makin baniak orang makin baniak niat.*

“As is the number of men, so will be the number of purposes.”

Kl. 135. “Many men of many minds.”

There are several proverbs of similar meaning:—

*Lain dulang lain kaki;**Lain orang lain hati.*

“Different trays have different feet.

“Different men have different hearts.”

*Baniak udang baniak garam-nia;**Baniak orang baniak ragam-nia.*

“Many shrimps, much salt;

Many men, many whims.”

*Iyyāka na'budu wa iyyāka nasta'in**Kapala sama buluh hati ber-lain-lain.*

Here the first line is an Arabic text from the first chapter of the Koran, and is dragged in for the sake of the rhyme. Its meaning (unknown to the majority of Malays) is “Thee we worship, to thee we turn for help.”

The second line, which contains the proverb, means, “Heads alike have hair, but hearts differ one from another.”

245

مالو کالر انق هریمو منجادی انق کوچیئر

*Malu kalau anak harimau men-jadi anak kucing*

“It is a shameful thing if a tiger-cub becomes a kitten.”

See *supra* No. 21.

246

ماسق کدالم کندغ کمبیئر مغمبیق ماسق کدالم کندغ کر بو مغوآء

*Masok ka-dalam kandang kambing meng-embik masok ka-dalam  
kandang kerbau meng-uwak.*

“To bleat with the sheep and low with the kine (buffaloes).”

Cf. “To run with the hare and hunt with the hounds.”

247

مراب کسان کماری سقرت اورش بوتاکه یلاغن توغکتین

*Me-raba ka-sana ka-mari saperti orang buta ka-hilang-an tongkat-  
nia.*

“Groping here and there like a blind man who has lost his  
“stick.” Hk. Ab. 149.

248

مائ نكم سده منجادي سكم

*M'anikam sudah men-jadi sĕkam.*

“The gem has become chaff.” Sha'ir Bidasari, 103.

A fall in station. He who was formerly held up to admiration has fallen to insignificance.

There is a kind of play upon words in the conjunction of *m'anikam* and *sekam*, otherwise the connection between jewels and rice-chaff is not obvious. Compare *udang* and *orang*, *garam*, and *ragam*, in one of the examples given under No. 244.

249

مثمبالیکن مائ نكم ایت کدالم چمبولن

*Mengembalik-kan m'anikam itu ka-dalam chembul-nia.*

“To put back the precious stone into its box.” Kl. 133.

To reunite persons or things after an interval of separation.

This is apparently a passage from some Malay author with a figurative meaning; not a proverb.

250

مماسهکن ارغ یترجونتیغ دمورک

*Mem-basoh-kan arang yang ter-chonting di muka.*

“To wash off the black with which one's face is smudged.”

Hk. Ab. 360.

To revenge one's self for an injury; to wipe out an affront received.

See *supra* No. 228.

251

ممبری بارغ کفد ناغن کرا

*Mem-bĕri barang kapada tangan kĕra.*

“To give things to the monkeys.”

i.e., to entrust property to some one who will waste it.

See *supra* No. 182.

252

ممبواغ کارم کدالم لاوة

*Mem-buang garam ka-dalam laut.*

“To throw salt into the sea.” Kl. 134.

To lose one's labour for nothing.

253

ممکغم بسی فانس

*Memegang besi panas.*

“To hold a hot iron in the hand.” Kl. 136.

Cf. *Genggam bara*, etc., *supra* No. 88.



254

منجبت فوكو چكوه بوله ماتي جانہ

*Memanjat pokok chekoh boleh mati jatoh.*

“In climbing a *chekoh* bush one may fall and be killed.”

To set about some insignificant or ridiculous undertaking as if one were doing something serious or in which there is danger.

255

منتیکن ناسي دساجيکن دلوتت

*Menanti-kan nasi di-saji-kan di lutut.*

“To wait expecting that rice will be served at his knees.”

“To imagine that the apples are going to drop into one’s lap.”

“Attendre que les alouettes tombent toutes roties.”

256

منيوٹ سوليٹ بر بويي بشي ملك بشي اية ترفاته

*Meniup suling ber-bunyi bangsi maka bangsi itu ter-patah-patah.*

“If when you blow into the fife, the pipe sounds, the pipe will “soon break into pieces.”

A man has quite enough to do in minding his own business without undertaking that of his neighbours.

257

مهل دبلي سوکر دچاري

*Mahal di-beli sukar di-chahari.*

“Expensive to purchase, difficult to obtain.” Kl. 137.

Not to be had at any price. See M. 238.

258

مولت باوا مادو فنتت باوا سيغة

*Mulut bawa madu, pantat bawa singat.*

“The mouth brings honey and the tail carries a sting.” Kl. 155.

Said of plausible persons, who conceal beneath honied words a treacherous intention. See M. 188.

259

مولت دسوانپ فيسغر فنتة دكايترن دغن اونق

*Mulut di-suap-nia pisang pantat di-kait-nia dengan unak.*

“The mouth is filled with plantains, while the back is hooked “with a thorn.” Kl. 66. Hk. Ab. 237. Sajahar Malayu 339.

To deceive a person by pretence of friendship, while really working him an injury, or designing to extort something from him. See No. 258.

260

مينم اير سراس دوري

*Minum ayer sa-rasa-duri.*

“When drinking, there is a feeling as of thorns.” Kl. 139.

KLINKERT and FAVRE have *be-rasa* which is incorrect. See M. 174. “*Minum ayer sa-rasa duri, makan sa-rasa lilin tidor ta'lena, mandi ta'basah.*”

Divested of Oriental hyperbole, the sentence means “In my present state of mind I can enjoy nothing.” Compare LANE’S *Thousand and one Nights*, I, 341. “Verily from the time when I first saw thee, neither sleep has been sweet to me nor hath food been pleasant.”

261

هابس اومشن كيروغ ٢ تيا دافت

*Habis umpan kerung-kerung tiada dapat.*

“The bait is all gone but no fish have been caught.” Kl. 68.

Said of an undertaking which has failed; the money is all spent, but there is nothing to shew for it.

Cf. *Tuba binasa ikan ta'dapat.* M. 247.

*Pelabor habis Palembang ta'alah.* M. 116.

*Kerung-kerung* is a small fish caught in the sea, with hard scales like those of the *ikan batu*, very cheap and inferior.

262

هارفكن انق بوت مات سيله هارفكن تمن بوت مات كدواب

*Harap-kan anak buta mata sa-bēlah, harap-kan tēman buta ka-dua-nia.*

“To trust in one’s child is to be blind of an eye, but to put “confidence in a slave is to be blind altogether.” Kl. 25.

263

هارفكن كُتور دلاغية اير دتمثاين دچور هكن

*Harap-kan guntur di langit ayer di tampayan di-chorah-kan.*

“To empty one’s water-jar through faith in the thunder in the “heavens.” Kl. 4.

“A bird in the hand is worth two in the bush” and a full water-butt is better than all the rain-clouds in the sky, in spite of thunder, which is not always a sure sign of rain. In Perak they say *uwa-kan* for *chorah-kan*.

264

هاروم مغميلكن باو

*Harum meng-hilang-kan bau.*

“A sweet scent overcomes a disagreeable smell.”

Kind treatment will obliterate the memory of injustice

- 265 هريمو ماني منغلكن بلغ كاجه ماني منغلكن تولغ  
*Harimau mati meninggal-kan belang gajah mati meninggal-kan tulang.*

"When a tiger dies he leaves behind him his striped skin, when  
 "an elephant dies he leaves his bones." Kl. 143. Hk. Ab. 109.

*Manusia mati meninggal-kan nama.*

A man is judged after his death according to the good or bad name which he leaves behind him.

- 266 هندقله سقرت تبيكر فچه ساتو فچه سمواپ  
*Handak-lah saperti tembikar pechah satu pechah samua-nia.*

"To emulate the fate of porcelain, if one piece is smashed all  
 "goes."

Said of fidelity between friends. To share good and evil fortune together.  
 See M. 67, 197 and 263.

- 267 هوتغ امس دافة دبائر هوتغ بودي دباوا ماني  
*Hutang amas dapat di-bayar hutang budi di-bawa mati.*  
 (Sometimes *kasih* instead of *budi*.)

"Debts of money may be paid, but a debt of gratitude must  
 "be carried to the grave." Kl. 144. Hk. Ab. 167.

- 268 هرجن بر باليق كلاغية  
*Hujan ber-balik ka-langit.*

"Rain returning to the sky." Kl. 13. Hk. Ab. 137.

To reverse the order of things. "To teach one's grandmother to suck eggs."

"Gros Jean qui veut en montrer à son curé."

"To put the cart before the horse."

"To carry coals to Newcastle."

- 269 هيدغ تاء منچو غ فيفي تر سورغ  
*Hidong ta'munchong pipi ter-sorong-sorong.*

"The nose is not prominent, but the cheeks push themselves  
 "forward." Kl. 182.

Said of a busybody.

The person really concerned is passive, but some one who has nothing to do with it "shoves his oar in," *e. g.*, an outsider who takes up a quarrel when the relations of the disputants are content to let it drop. KLINKERT and FAVRE have failed to get the right meaning of this phrase.

- 270 هيلغ بيني بوله دچهارى هيلغ بودي بدن چلاک  
*Hilang bini bulih di-chahari, hilang budi badan chelaka.*  
 "A lost wife may be replaced, but if character is lost the body  
 "is ruined." Kl. 145.

- 271 يغ اغکغ ايت سما اغکغ چوگ دان يغ فاتوت اية سما فاتوت چوگ  
*Yang enggang itu amas enggang juga, dan yang patut itu sama  
 patut juga.*  
 "The hornbill with the hornbill and each with what suits it."  
 "Like to like." See *supra* No. 6.

- 272 بعدلچر تباد دافت دان يغدکندوڠ برچيتچيران  
*Yang di-kejar tiada dapat dan yang di-kandong ber-chichir-an.*  
 "He did not get what he was running after and dropped his  
 "purse into the bargain." Kl. 3. Kal. & Dam. 84.

The substance is better than the shadow and it is idiotic to lose the former in an attempt to get the latter. *Duos qui sequitur lepores neutrum capit.*

The Perak version is: *Di-terkam ta'dapat, yang di-kandong ber-chichir.*

*Yang di-kandong*, lit., "that which is carried at the waist" i.e., money or valuables carried in a belt or in a fold of a *sarong*.

This is the usual Malay substitute for a purse; the contents are somewhat liable to fall out if the dress is disarranged in running or fighting, &c.

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The sentences which have been omitted will be found in FAVRE'S Dictionary (Malais-Français) under the following words:—*Kuda* (compare M. No. 185); *kudong*; *kudis*; *gajah*; *gali* (see M. No. 58.); *geruk*; *tumpul*; *tumbuh*; *tembikar*; *teriak*; *dengar*; *nali*; *pukul*; *palita*; *buku*; *burong*; *mamah*; *likas*; *lintah*; and *sungei*.

I take the opportunity here of acknowledging the assistance given to me in preparing this paper for the press by Munshi MUHAMMAD SA'ID, Singapore, and Munshi MUHAMMAD J'AFAR, Malacca.

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